

# THE CHINESE RECORDER

## AND

### MISSIONARY JOURNAL.

VOL. 2.

FOOCHOW, AUGUST, 1869.

No. 3.

#### THE PROTESTANT MISSIONARIES OF CHINA.

[NOTE.—In the following list, the names of the various missions are somewhat abbreviated. For instance, the missions of the American Board of Commissioners for Foreign Missions are called "American Board Mission," those of the Church Missionary Society, "Church Mission;" &c. We think the designations used will be generally understood without further explanation.

—The figures appended to the names indicate the year of arrival in China. Rev. John Stronach, of the London Mission, Amoy, commenced his labors at Singapore in 1838. Rev. L. B. Peet, of the American Board Mission, Foochow, entered upon the work in Bankok in 1840. All the other missionaries in the list commenced in China, except Mr. and Mrs. Hunt, of the American Board Mission, Peking, who have been missionaries in India, and Miss Downing, of Chefoo, who had previously been a missionary to some of the North American Indians.—All titles have been omitted, except those of M. D. and D. D.]

#### KALGAN.

##### *American Board Mission.*

Rev. John T. Gulick, 1863.  
Mrs. Emily D. Gulick, 1864.  
Rev. Mark Williams, 1866.  
Rev. Thomas W. Thompson, 1868.

#### PEKING.

##### *London Mission.*

Rev. Joseph Edkins, 1858.  
Mrs. Edkins, 1863.  
J. Dudgeon, M. D. 1863.  
Mrs. Dudgeon, 1863.

##### *Church Mission.*

Rev. J. S. Burdon, 1853.  
Mrs. Burdon, 1866.  
Rev. W. H. Collins, 1858.  
Mrs. Collins, 1858.

##### *American Protestant Episcopal Mission.*

Rev. S. J. Schereschewsky, 1859.  
Mrs. Schereschewsky, 1868.

##### *American Presbyterian Mission.*

Rev. W. A. P. Martin, D. D., 1850. (absent.)  
Mrs. Martin, 1850. (absent.)  
Rev. W. T. Morrison, 1860.  
Mrs. Morrison, 1860.  
Rev. J. S. Mellvaine, 1869.

##### *American Board Mission.*

Rev. Henry Blodget, 1854. (absent.)  
Mrs. Sarah Blodget, 1855. (absent.)  
Rev. C. Goodrich, 1865.  
Mrs. Abbie Goodrich, 1865.  
Mr. P. R. Hunt, 1868. (Printer.)  
Mrs. Abigail N. Hunt, 1868.  
Miss Mary H. Porter, 1868.  
Miss Mary E. Andrews, 1868.  
Rev. Chester Holcombe, 1869.  
Mrs. Kate S. Holcombe, 1869.  
Mr. Gilbert T. Holcombe, 1869.  
(Traveling Missionary.)

##### *American Woman's Union Mission.*

Mrs. C. V. R. Bonné, 1856.  
Miss D. M. Douw, 1869.  
Miss E. R. Adams, 1869.

#### TUNGCHAU.

##### *American Board Mission.*

Rev. L. D. Chapin, 1863.  
Mrs. Clara L. E. Chapin, 1863.

#### TIENTSIN.

##### *English Methodist New Connection Mission.*

Rev. William Nelthorpe Hall, 1860.  
Rev. John Innocent, 1860. (absent.)  
Mrs. Jane Innocent, 1860. (absent.)  
Rev. William Bramwell Hodge, 1866.  
Mrs. Elizabeth Hodge, 1868.  
Rev. Benjamin Berkely Turnock, 1868.  
Mrs. Ellen Turnock, 1868.

*London Mission.*

Rev. Jonathan Leea, 1862.  
 Mrs. Mary Lees, 1862.  
 Rev. James Williamson, 1863.  
 Mrs. Mary Williamson, 1863.

*American Board Mission.*

Rev. Charles A. Stanley, 1863.  
 Mrs. Ursula Stanley, 1863.  
 A. O. Treat, M. D., 1867.

**CHEFOO.***English Baptist Mission.*

Rev. R. F. Laughton, 1863.  
 Mrs. Laughton, 1863.

*American Presbyterian Mission.*

Rev. Hunter Corbett, 1863.  
 Mrs. Lizzie Corbett, 1863.  
 Miss C. B. Downing, 1866.

*National Bible Society of Scotland.*

Rev. Alex. Williamson, 1863.  
 Mrs. Williamson, 1863.

*English United Methodist Mission.*

Rev. Wm. R. Fuller, 1864.  
 Mrs. Fuller, 1864.

**TUNGCHOW.***American Presbyterian Mission.*

Rev. Charles R. Mills, 1857.  
 Mrs. R. M. Mills, 1857.  
 Rev. J. L. Nevius, 1854.  
 Mrs. Helen S. C. Nevius, 1854.  
 Rev. C. W. Mateer, 1863.  
 Mrs. J. B. Mateer, 1863.  
 Miss M. J. Brown, 1867.  
 Miss M. M. Patrick, 1869.

*American Southern Baptist Mission.*

Rev. T. P. Crawford, 1852.  
 Mrs. M. F. Crawford, 1852.  
 Rev. J. B. Hartwell, 1859.  
 Mrs. E. H. Hartwell, 1859.

**SHANGHAI.***London Mission.*

Rev. William Muirhead, 1847, (absent.)  
 Mrs. Muirhead, 1848, (absent.)  
 Rev. George Owen, 1866.  
 Mrs. Owen, 1866.  
 Rev. James Thomas, 1868. (Union Chapel.)  
 Mrs. Thomas, 1868.  
 Miss Barnes, 1866. (Union Chapel.)  
 Miss Maclean, 1866, (Union Chapel.)

*American Protestant Episcopal Mission.*

Rev. Robert Nelson, 1851.  
 Mrs. Nelson, 1851.  
 Miss Fay.

*American Southern Baptist Mission.*

Rev. Matthew T. Yates, 1847.  
 Mrs. Yates, 1847.

*American Southern Methodist Episcopal Mission.*

Rev. J. W. Lambuth, 1854.  
 Mrs. Lambuth, 1854.  
 Rev. Young J. Allen, 1860.  
 Mrs. Allen, 1860.

*American Presbyterian Mission.*

Mr. Wm. Gamble, 1858.  
 Rev. J. M. W. Farnham, 1860.  
 Mrs. M. J. Farnham, 1860.  
 Rev. John Wherry, 1864.  
 Mrs. S. E. Wherry, 1864.

**SOOCHOW.***American Presbyterian Mission.*

Mr. Charles Schmidt, 1867.

**KIUKIANG.***American Methodist Episcopal Mission.*

Rev. Virgil C. Hart, 1866.  
 Mrs. J. A. Hart, 1866.

**HANKOW.***London Mission.*

Rev. Griffith John, 1855.  
 Mrs. John, 1855.  
 Rev. Evan Bryant, 1866.  
 Mrs. Bryant, 1866.  
 Rev. Thomas Bryson, 1867.  
 Geo. Shearer, M. D. 1868.  
 Mrs. Shearer, 1868.

*English Wesleyan Mission.*

Rev. Josiah Cox, 1853. (absent.)  
 Frederick Porter Smith, M. B. 1864.  
 Mrs. Smith, 1864. (absent.)  
 Rev. David Hill, 1865.  
 Rev. William Scarborough, 1865.  
 Mrs. Scarborough, 1868.  
 Rev. Fred. P. Napier, 1867.

*American Protestant Episcopal Mission.*

Rev. A. C. Hoeing, 1866.  
 Rev. Yung King.

**NINGPO and HANGCHOW.***American Baptist Mission.*

Rev. M. J. Knowlton, 1854.  
 Mrs. L. A. Knowlton, 1854.  
 Rev. H. Jenkins, 1860.  
 Mrs. H. M. Jenkins, 1860.  
 Rev. C. T. Kreyer, 1866.  
 Mrs. S. J. K. Kreyer, 1866.  
 Rev. J. R. Goddard, 1868.

*American Presbyterian Mission.*

- D. B. McCartee, M. D. 1844. (abt.)  
 Mrs. J. M. McCartee, 1852. (abt.)  
 Rev. D. D. Green, 1859. (absent.)  
 Mrs. Lydia J. Green, 1859. (abt.)  
 Rev. Samuel Dood, 1861.  
 Mrs. Sarah G. Dodd, 1864.  
 Rev. J. A. Leyenberger, 1866.  
 Mrs. Susan S. Leyenberger, 1866.  
 Rev. John Butler, 1868.

*Independent Baptist Mission.*

- Rev. E. C. Lord, 1847.  
 Rev. S. P. Barchet, 1865.  
 Mrs. Mary E. Barchet, 1867.

*Church Mission.*

- Rev. W. A. Russell, 1848.  
 Mrs. Russell, 1842.  
 Rev. F. F. Gough, 1850.  
 Mrs. Gough, 1856.  
 Rev. G. E. Moule, 1858. (absent.)  
 Mrs. Moule, 1858. (absent.)  
 Rev. A. E. Moule, 1861. (absent.)  
 Mrs. Moule, 1861. (absent.)  
 Rev. J. D. Valentine, 1863. (absent.)  
 Mrs. Valentine, 1863. (absent.)  
 Rev. H. Gretton, 1867.  
 Rev. J. Bates, 1867.

*English United Methodist Mission.*

- Rev. John Mara, 1865.  
 Mrs. Mara, 1865.  
 Rev. F. Galpin, 1868.  
 Mrs. Galpin, 1868.

*American Southern Presbyterian Mission.*

- Rev. E. B. Inslee, 1856.  
 Mrs. Eugenia E. Inslee, 1867.  
 Rev. J. L. Stuart, 1868.  
 Rev. Ben. Helm, 1868.  
 Rev. M. H. Houston, 1868.

**FOOCHOW.***American Board Mission.*

- Rev. Lyman B. Peet, 1847.  
 Mrs. H. Louisa Peet, 1859.  
 Rev. Caleb C. Baldwin, 1848.  
 Mrs. Harriet F. Baldwin, 1848.  
 Rev. Charles Hartwell, 1853.  
 Mrs. Lucy E. Hartwell, 1853.  
 Rev. Simeon F. Woodin, 1860.  
 Mrs. Sarah L. Woodin, 1860.  
 Miss Adelia M. Payson, 1869.

*American Methodist Episcopal Mission.*

- Rev. Robert S. Maclay, D. D., 1848.  
 Mrs. H. C. Maclay, 1850. (absent.)  
 Rev. Stephen L. Baldwin, 1859.  
 Mrs. Fittie E. Baldwin, 1862.  
 Rev. Nathan Sites, 1861.  
 Mrs. S. Moore Sites, 1861.  
 Miss Beulah Woolston, 1859. (abt.)  
 Miss S. H. Woolston, 1859. (abt.)

*Church Mission.*

- Rev. John R. Wolfe, 1862.  
 Mrs. Wolfe, 1864.  
 Rev. Arthur W. Cribb, 1864.  
 Mrs. Cribb, 1864.  
 Rev. J. E. Mahood, 1869.  
 Mrs. Mahood, 1869.

**AMOY.***American Reformed Mission.*

- Rev. J. V. N. Talmage, D. D. 1847.  
 Mrs. Talmage, 1865.  
 Rev. D. Rapalje, 1859.  
 Rev. L. W. Kip, 1861. (absent.)  
 Mrs. Kip, 1865. (absent.)  
 Rev. J. H. Van Doren, 1865. (abt.)  
 Rev. J. A. Davis, 1869.  
 Mrs. Davis, 1869.

*London Mission.*

- Rev. John Stronach, 1844.  
 Rev. John Macgowan, 1859.  
 Mrs. Macgowan, 1868.  
 Rev. John Sadler, 1866.  
 Mrs. Sadler, 1866.

*English Presbyterian Mission.*

- Rev. Carstairs Douglas, 1855.  
 Rev. W. S. Swanson, 1860.  
 Mrs. Swanson, 1860.  
 Rev. Hugh Cowie, 1859.  
 Mrs. Cowie, 1859.  
 Rev. W. McGregor, 1864.  
 Mrs. McGregor, 1864.

**TAKAO and TAIWAN.***English Presbyterian Mission.*

- James Laidlaw Maxwell, M. D. 1863.  
 Mrs. Maxwell, 1868.  
 Rev. Hugh Ritchie, 1867.  
 Mrs. Ritchie, 1867.

**SWATOW.***English Presbyterian Mission.*

- Rev. George Smith, 1857.  
 Rev. H. L. Mackenzie, 1860.  
 William Gauld, M. D. 1863.  
 Mrs. Gauld, 1866.  
 Rev. James Masson, 1868.  
 Mrs. Masson, 1868.

*American Baptist Mission.*

Rev. J. W. Johnson, 1848.  
 Mrs. Johnson, 1851.  
 Rev. Wm. Ashmore, 1851.  
 Mrs. Ashmore, 1863.

**HONGKONG.***London Mission.*

Rev. James Legge, D.D. 1843. (abt.)  
 Mrs. Legge, 1859. (absent.)  
 Rev. F. S. Turner, 1859.  
 Mrs. Turner, 1860.  
 Rev. D. B. Morris, 1867.

(English Pastor.)

*Church Mission.*

Rev. John Piper, 1867.  
 Rev. John Kyle, 1868.

*Basel Mission.*

Rev. R. Lechler, 1847.  
 Mrs. Mary Lechler, 1861.  
 Rev. Ph. Winnes, 1852. (absent.)  
 Rev. H. Bender, 1862.  
 Mrs. Emilie Bender, 1868,  
 Rev. Chas. Piton, 1864.  
 Mrs. Sophia Piton, 1868.  
 Rev. W. Bellon, 1864.  
 Mrs. Martha Bellon, 1866.  
 Rev. J. Loercher, 1865.  
 Mrs. Eugenie Loercher, 1868.

*Berlin Ladies' Mission.*

Rev. Ernst Klitzke, 1867.  
 Miss L. Brandt, 1863.  
 Miss L. Süss, 1864.  
 Miss P. Leeseemann, 1864.

**CANTON.***London Mission.*

Rev. James Anderson, 1865.  
 Mrs. Anderson, 1865.  
 Rev. E. J. Eitel, 1862.  
 Mrs. M. A. W. Eitel, 1863.

*American Presbyterian Mission.*

Rev. A. P. Happer, D. D. 1844, (abt.)  
 Rev. C. F. Preston, 1854.  
 Mrs. M. G. Preston, 1853.  
 J. G. Kerr, M. D. 1854.  
 Mrs. I. J. Kerr, 1858.  
 Rev. I. M. Condit, 1860. (absent.)  
 Rev. H. V. Noyes, 1866.  
 Miss Hattie Noyes, 1868.

*American Southern Baptist Mission.*

Rev. Rosewell H. Graves, 1856.

*English Wesleyan Mission.*

Rev. George Piercy, 1851.  
 Mrs. Jane W. Piercy, 1853.  
 Rev. John Preston, 1855.  
 Mrs. Preston, 1858.  
 Rev. Henry Parkes, 1864.  
 Mrs. Parkes, 1866.  
 Rev. Joseph Gibson, 1866.  
 Mrs. Gibson, 1864.  
 Miss Radcliffe, 1866.  
 Rev. Silvester Whitehead, 1867.  
 Rev. Thomas G. Selby, 1868.

*American United Presbyterian Mission.*

Rev. J. C. Nevin, 1860.  
 Rev. J. McKelvey, 1868.

*Berlin Mission.*

Rev. A. Hanspach, 1855,  
 Mrs. Hanspach, 1861.  
 Rev. F. Hubrig, 1866.  
 Mrs. M. Hubrig, 1869.  
 Rev. Wm. Vahldiek, 1869.  
 Rev. C. Pritzsche, 1869.

*Rhenish Mission.*

Rev. A. Krolczyk, 1861. (Shik-lung.)  
 Mrs. F. Krolczyk, 1867.  
 Rev. W. Louis, 1856. (Fuk-wing.)  
 Mrs. Bertha Louis, 1857.  
 Rev. E. Faber, 1865. (Fu-mua.)  
 Rev. J. Nacken, 1867.  
 Mrs. M. Nacken, 1868.

*Independent.*

Rev. D. Vrooman, 1852.  
 Mrs. Vrooman.

**CHINA INLAND MISSION.**

Rev. J. H. and Mrs. Taylor, 1854 Yang-chau Fu.  
 Rev. James and Mrs. Meadows, 1862 Pioneering.  
 Rev. George and Mrs. Crombie, 1865 Fung-hwa Hian.  
 Mr. George Stott, 1866 Wun-chau Fu.  
 Mr. J. W. and Mrs. Stevenson, 1866 Shao-hing Fu.  
 Mr. James Williamson, 1866 Pioneering.  
 Mr. W. D. and Mrs. Rudland, 1866 Chin-kiang Fu.  
 Rev. George and Mrs. Duncan, 1866 Nankin.  
 Mr. J. A. Jackson, 1866 T'ai-chau Fu.  
 Miss Desgraz, 1866 Yang-chau.  
 Miss Blatchley, 1866 Yang-chau.  
 Miss Bowyer, 1866 Nankin.  
 Miss Faulding, 1866 Hang-chau.  
 Rev. J. and Mrs. McCarthy, 1867 Hang-chau.  
 Mr. Henry and Mrs. Cordon, 1867 Su-chau.  
 Mr. Henry Reid, 1867 Su-chau.  
 Mr. J. E. and Mrs. Cardwell, 1868 T'ai-chau Fu.  
 Mr. C. H. and Mrs. Judd, 1868 Yang-chau Fu.  
 Mr. Edward and Mrs. Fishe, 1868 Chin-kiang Fu.



## STATISTICS OF PROTESTANT MISSIONS IN CHINA.

March 31st, 1869.

STATIONS AND MISSIONS.	Ordned Missionaries.	Lay Missionaries.	Missionary Ladies.	Ordned Native Assistants.	Unordained Native Assistants.	Stations & Out-stations.	Chapels.	Boys in Boarding Schools.	Girls in Boarding Schools.	Boys in Day Schools.	Girls in Day Schools.	Communicants.	Catechumens.	Benevolent Contributions.
<i>Peking.</i>														
London, .....	1	1	2	0	4	6	3	2	10	10	7	120	16	\$ 15.00
Church, .....	2	0	2	0	3	2	3	13	19	10	5	9	11	...
American Protestant Episcopal, .....	1	...	1	...	...	...	...	...	...	...	...	...	...	...
American Presbyterian, .....	2	0	1	0	1	1	2	...	...	18	...	10	...	...
American Board, .....	7	3	8	0	5	5	5	17	19	23	0	33	...	7.00
American Methodist Episcopal, .....	2	0	2	...	...	...	...	...	...	...	...	...	...	...
American Woman's Union, .....	0	0	3	...	...	...	...	...	...	...	...	...	...	...
Total at Peking.....	15	4	19	0	13	14	13	31	49	61	12	173	37	\$ 22.00
<i>Tientsin.</i>														
Eng. Methodist New Con., .....	4	0	3	0	6	2	10	12	0	70	0	141	35	\$ 75.00
London, .....	2	0	2	0	5	3	2	2	0	3	0	35	60	61.00
American Board, .....	1	0	1	0	2	2	2	0	4	...	...	10	...	5.00
Total at Tientsin.....	7	0	6	0	13	7	14	14	4	73	0	186	95	\$ 141.00
<i>Chefoo.</i>														
English Baptist, .....	1	0	1	0	2	3	4	...	...	...	...	35	...	\$ ..
American Presbyterian, .....	1	0	3	0	4	3	4	13	14	...	...	34	...	70.00
Nat. Bible Society of Scotland, .....	1	0	1	0	...	...	...	...	...	...	...	...	...	...
English United Methodist, .....	1	0	1	0	...	...	...	...	...	...	...	...	...	...
Total at Chefoo.....	4	0	5	0	6	6	8	13	14	...	...	69	...	\$ 70.00
<i>Tungchow.</i>														
American Presbyterian, .....	3	0	5	0	5	6	4	25	11	0	...	51	...	\$ 50.00
American Southern Baptist, .....	2	0	2	0	3	6	6	5	10	6	...	62	...	156.00
Total at Tungchow.....	5	0	7	0	8	12	10	30	21	6	...	113	...	\$ 306.00
<i>Shanghai.</i>														
London, .....	2	...	4	2	4	7	2	...	...	66	20	250	...	\$ 84.00
American Protestant Episcopal, .....	1	...	2	...	...	...	...	...	...	...	...	...	...	...
American Southern Baptist, .....	1	0	1	1	0	4	3	...	...	20	...	40	...	40.00
Amer. Southern Meth. Episcopal .....	2	0	2	...	...	...	...	...	...	...	...	...	...	...
American Presbyterian, .....	2	2	2	1	2	2	4	28	24	7	...	62	16	160.00
Total at Shanghai.....	8	2	11	4	6	13	8	28	24	93	20	353	16	\$ 284.00
<i>Kiukiang.</i>														
American Methodist Episcopal, .....	1	0	1	0	0	2	2	...	...	10	...	4	3	...
<i>Hankow.</i>														
London, .....	3	1	3	0	4	3	4	...	...	115	10	182	...	\$ 85.00
English Wesleyan .....	3	1	1	0	3	3	3	...	...	63	0	41	4	20.00
American Protestant Episcopal, .....	1	0	0	1	0	1	1	...	...	20	...	4	1	...
Total at Hankow.....	7	2	4	1	7	7	8	...	...	198	10	207	5	\$ 105.00

## STATIONS AND MISSIONS.

	Ordained Missionaries.	Lay Missionaries.	Missionary Ladies.	Ordained Native Assistants.	Unordained Native Assistants.	Stations & Out-stations.	Chapels.	Boys in Boarding Schools.	Girls in Boarding Schools.	Boys in Day Schools.	Girls in Day Schools.	Communicants.	Catechumens.	Benevolent Contributions.
<i>Ningpo and Hangchow.</i>														
American Baptist, ...	4	0	3	0	19	2	21	12	0	45	0	217	...	\$ 74.44
American Presbyterian, ...	4	1	4	4	16	20	14	27	16	32	10	420	39	15 1.00
Independent Baptist, ...	1	1	1	0	4	5	4	...	30	10	...	93	...	20.00
Church, ...	4	0	2	0	17	11	9	14	10	...	...	200	16	60.00
English United Methodist, ...	2	0	2	0	4	2	1	...	...	24	24	27	...	...
Amer. Southern Presbyterian, ...	4	0	1	0	1	1	1	12	13	...	...	8	...	...
Total at Ningpo.....	19	2	13	4	60	59	50	65	69	111	34	935	54	\$ 324.44
<i>Foochow.</i>														
American Board, ...	4	0	5	0	21	18	13	14	20	136	...	111	40	\$ 106.20
American Methodist Episcopal, ...	3	0	2	0	50	32	32	17	32	115	0	574	224	250.00
Church, ...	3	0	3	1	33	19	17	11	9	230	...	240	120	250.00
Total at Foochow.....	10	0	10	1	107	69	67	42	61	431	..	925	334	\$ 606.20
<i>Amoy.</i>														
American Reformed, ...	3	0	2	2	16	9	8	...	...	70	10	409	..	\$ 807.54
London, ...	3	0	2	0	17	8	10	...	...	50	..	450	40	400.00
English Presbyterian, ...	4	0	3	0	19	15	10	...	...	43	...	412	426	523.00
Total at Amoy.....	10	0	7	2	52	32	28	..	...	163	10	1271	466	\$ 1735.54
<i>Takao and Taiwan.</i>														
English Presbyterian, ..	1	1	2	0	5	4	3	..	...	...	...	18	35	\$ 33.00
<i>Swatow.</i>														
English Presbyterian, ..	3	1	2	0	10	13	13	..	...	20	...	141	25	...
American Baptist, ..	2	0	2	2	8	9	9	..	10	...	...	120	..	\$ 106.49
Total at Swatow.....	5	1	4	2	18	22	22	..	10	20	..	261	25	\$ 106.49
<i>Hongkong.</i>														
London, ..	2	0	1	1	2	4	4	...	...	60	7	83	..	...
Basel, ..	5	0	5	0	6	10	10	46	69	60	0	298	70	\$ 500.00
Church, ..	2	..	..	1	..	1	1	...	...	..	..	9	..	...
Berlin Ladies' ..	1	0	3	0	1	0	1	0	22	..	..	10	...	...
Total at Hongkong.....	10	0	9	2	9	15	16	46	91	120	7	400	70	\$ 500.00
<i>Canton.</i>														
London, ...	2	0	2	...	9	8	8	...	12	69	..	176	225	\$ 12.00
American Presbyterian, ...	2	1	3	0	6	2	5	6	0	95	29	33	...	...
American Southern Baptist, ...	1	..	...	...	8	4	4	...	...	...	...	122	...	57.31
English Wesleyan, ...	6	0	5	0	5	3	5	...	...	233	60	50	6	80.00
American United Presbyterian, ...	2	0	0	..	...	1	1	...	...	25	..	2	1	...
Bhenish, ...	4	0	3	...	10	6	6	...	...	97	5	100	...	1.50
Berlin, ...	4	0	2	...	7	4	2	...	...	1700	15	200	...	...
Independent, ...	1	0	1	...	1	1	1	...	...	..	..	..	...	...
Total at Canton .....	22	1	16	0	46	29	32	6	12	2222	109	693	232	\$ 150.31

## STATIONS AND MISSIONS.

	Ordned Missionaries.	Lay Missionaries.	Missionary Ladies.	Ordned Native Assistants.	Unordned Native Assistants.	Stations & Out-stations.	Chapels.	Boys in Boarding Schools.	Girls in Boarding Schools.	Boys in Day Schools.	Girls in Day Schools.	Communicants.	Catechumens.	Benevolent Contributions.
<i>China Inland Mission.</i>	5	10	15	3	17	15	15	...	...	...	...	119	34	...
<i>Recapitulation by Stations.</i>														
Peking, ..	15	4	19	0	13	14	13	31	48	61	12	172	27	\$ 22.00
Tientsin, ..	7	0	6	0	13	7	14	14	4	73	..	194	95	111.00
Chefoo, ..	4	0	5	0	6	6	8	13	14	..	..	69	..	7.00
Tungchow, ..	5	0	7	0	8	12	10	30	21	6	..	113	..	200.00
Shanghai, ..	8	2	11	4	6	13	8	28	24	93	20	352	16	254.00
Kiukiang, ..	1	0	1	0	0	2	2	..	..	10	..	4	3	..
Hankow, ..	7	2	4	1	7	7	8	..	..	193	10	207	5	105.00
Ningpo and Hangchow, ..	19	2	13	4	60	59	50	65	69	11	34	955	54	321.14
Foochow, ..	10	0	10	1	107	69	67	42	61	431	..	925	334	606.20
Amoy, ..	10	0	7	2	52	32	23	..	..	163	10	1271	463	173.14
Takao and Taiwan, ..	1	1	2	0	5	4	3	..	..	..	..	18	34	34.00
Swatow, ..	5	1	4	2	19	22	22	..	10	20	..	261	24	106.19
Hongkong, ..	10	0	9	2	9	11	16	46	91	120	7	400	70	500.00
Canton, ..	22	1	16	0	46	29	32	6	12	222	19	623	232	150.91
China Inland Mission, ..	1	10	15	3	11	11	15	...	...	...	...	119	31	..
Total in China.....	129	23	129	19	311	306	296	275	354	355	202	713	1446	\$ 189.43

## STATISTICS OF HOSPITALS AND PRINTING.

Very meager reports have been received under these heads, but we give below such as have come to hand.

## HOSPITALS.

PEKING.—*London Mission* 1, patients treated 13,289. *American Board Mission* 1, patients treated 400.

TIENTSIN.—*London Mission* 1, patients treated 900.

SHANGHAI.—*London Mission* 1, no return of the number of patients treated.

HANGCHOW.—*American Southern Presbyterian Mission* 1, patients treated 1,000.

NINGPO.—*English Church Mission* 1, for the cure of opium smokers, patients treated 30.

AMOY.—One general hospital—no return of the number of patients treated.

TAKAO AND TAIWAN.—*English Presbyterian Mission*, 2, patients treated about 4,000.

CANTON.—*London Mission*, one dispensary; *American Presbyterian Mission*, one hospital, patients treated, 24,952; *American Southern Baptist Mission*, 2 dispensaries, patients treated 5,197.

## PRINTING.

SHANGHAI.—*American Presbyterian Mission*, 8 presses; 25,000,000 pages printed. *American Southern Baptist Mission*, 19,000 pages printed.

NINGPO.—*American Baptist Mission*, 194,500 pages printed. *Independent Baptist Mission*, 160,000 pages printed.

FOOCHOW.—*American Methodist Episcopal Mission*, 2 presses; 7,000,000 pages printed.

AMOY.—*American Reformed Mission*, one small press for printing colloquial.

HONGKONG.—*London Mission*, 4 presses; no returns of printing.

*China Inland Mission*.—2 presses; no returns of printing.

## REMARKS.

We have endeavored to make the foregoing statistics as complete as possible. No returns were received from the following Missions.—*American Protestant Episcopal*, Peking; *American Protestant Episcopal*, American Southern Methodist Episcopal, Shanghai; *Church Mission*, Hongkong.

The word "catechumens" seems to be differently understood in different places. In some places none are reported, where there are no doubt many "inquirers;" while in other places the latter are reported as "catechumens."



The London Mission at Peking reports 64 communicants, and "56 baptized, living in the country." We do not know whether the latter are all considered communicants, but we have entered them as such in the table.

The statistics given for the American Board Mission, Peking, embrace also the stations of Kalgan and Tungchow. The statistics of the American Presbyterian Mission at Shanghai include the station of Soochow.

Of the contributions of the American Southern Baptist Mission at Tungchow, \$70 were from Wong Sae-kee, at Columbian College, District of Columbia, U. S. A., for a Mission School.

A correspondent at Peking, whose letter reached us after the above was in type, says: "Rev. Mr. Waddell and Dr. Hunter, of the Irish Presbyterian Church, are at Newchwang."

## BUDDHISM IN CHINA.

BY T. WATTERS.

### CHAPTER I.

#### *Historical Summary.*

(Continued.)

The emperor Kao-tsung, who reigned from 1127 to 1162, and whose capital was at Hangchow, tried to remove Buddhism gently and by slow degrees, by refusing to allow the issue of any more licenses for monks or nuns.<sup>1</sup> This was a sign of the general influence of philosophy, and though to fervid Confucianists it may have seemed no more than petty trifling, yet to those who reflected on the deep-seated and universal prevalence of the system of belief and action which it was desired to extirpate, the means used must have appeared the best for the times.

China was in the 13th century plunged in misery and confusion. The Chin rulers held uneasy rule over the North, and the Sung over the South; while the Mongol hordes had begun to prey on the country like ravenous wolves, and were quickly coming into possession of the whole. These Mongols had some time previously been converted to Buddhism; and they were zealous and enthusiastic, if not very spiritual, in their devotion to religion. When Zingis attained his envied supremacy, he favoured the Lamas, or monks of

Tibet and Mongolia; but the followers of other religions also were received and treated kindly. Gibbon's remarks on this subject are scarcely quite correct, but they well represent the toleration with which the great Khan treated his subjects in matters of faith. "The Tartars and Moguls were addicted to the idols of their peculiar tribes; and many of them had been converted by the foreign missionaries to the religions of Moses, of Mahomet, and of Christ. These various systems, in freedom and concord, were taught and practised within the precincts of the same camp; and the Bonze, the Imam, the Rabbi, the Nestorian, and the Latin priest enjoyed the same honourable exemption from service and tribute."<sup>2</sup>

The first of the Mongols who sat on the coveted throne of China was Kublai khan; and under him Buddhism flourished without interruption. He had at his court, or among his officers, several men who were remarkable for their intellectual abilities no less than their enthusiasm. One of these, a Mongol Lama named Pa-sstü-pa or Baschpa, at the Khan's request, had made for his language an alphabet consisting of forty-one letters, which did not, however, obtain success. When only seven years of age, Baschpa had studied a large number of Buddhist works, and was from his precocity called the "divine (or as we would say, remarkable) boy."<sup>3</sup> He was a companion of Kublai during the youth of the latter, and the intimacy seems to have continued for life. He died in 1295, and the posthumous title which was conferred on him is equally wonderful for its length and its extravagant flattery.<sup>4</sup> The Buddhists, in the meantime, having gained ascendancy, seem to have tried to humble their Taoist opponents; for we find it recorded that the emperor, on their advice, ordered the burning of all Taoist books save the venerable *Tao-tê-ching*.<sup>5</sup> A few years afterwards, in 1286, Kublai call-

<sup>2</sup> See *Decline and Fall*, ch. 64.

<sup>3</sup> See 元史紀事, ch. 18.

<sup>4</sup> Do. See also T'ung-chien, &c., Supplement, ch. 22.

<sup>5</sup> T'ung-chien, &c., Supplement, ch. 23.

<sup>1</sup> T'ung-chien, &c., Supplement, ch. 14.



ed a conference of priests, at which we are informed ten thousand individuals attended. The inhabitants of the south of China, however, seem to have been oppressed by their tyrant's zeal for religion; and he certainly did not make Buddhism less odious to the Confucianists. Yet he was not by any means inimical to these latter, nor unmindful of their prejudices; and we find him on several occasions performing acts which must have caused these men great pleasure. It was chiefly among his own tribes that Kublai wished to proselytize, and this mainly from political motives, that they might become more gentle and easily governed. Among the ungracious acts recorded against this sovereign is his sending Chao-hsien 趙顯, a member of the family which he had driven from the throne, to western countries to obtain information about Buddhism.<sup>6</sup> In this matter the Confucianist censures equally the unfortunate man who went on the mission, and his sovereign who sent him.

One of the ways in which the piety of the Mongol emperors displayed itself was in having the sacred books transcribed in characters of gold; and the fourth ruler employed, we are told, three thousand nine hundred ounces in this manner.<sup>7</sup> His successor, Ying-tsung (1321 to 1323), had a similar act performed for the sacred works. These were books of charms and incantations chiefly; and Wu-chêng, a celebrated author of the time, was requested to write a preface for them. This honour, however, he declined, and alleged very strong and convincing reasons against the carrying out of such a work.<sup>8</sup> The barbaric pomp and splendour, which in other ways besides the above now attended the lately proscribed religion, are almost beyond belief. The emperor last mentioned had five hundred thousand catties of copper melted, to make images and other necessities for the temples. He sent a *Ti-shi* 帝師, or imperial adviser in religious matters,

to the west to obtain information about Buddhism, giving him for travelling expenses a thousand ounces of gold, and four thousand ounces of silver, besides bank notes and clothes. In the capital there was now a public office which had control over religious matters, and the yearly return of expenditure presented by it gave for Peking alone—flour, four hundred and thirty thousand catties; oil, seventy-nine thousand; butter and honey, fifty thousand. Towards the end of the dynasty these amounts became still greater, and the extravagance spread into the country also. Greed for gain and honour seems to have now possessed those who professed to regard such things as naught. The Lamas had all the privileges of imperial envoys when travelling, and abused these privileges so shamefully that they were taken from them.<sup>9</sup> In 1320 the head of the White Cloud sect in Kiangnan had added field to field, until he had become possessor of more than three hundred and two thousand five hundred and seventy acres. It was found necessary to dismiss him and many of the abandoned characters to whom he had sold the priesthood. Shun Ti, the last of this dynasty, whose reign extended over thirty years, was one of its worst and weakest rulers; and under him the foreign monks filled their cup of iniquity to the brim. Two of these were sent to the palace as adepts in alchemy and necromancy, and they soon captivated the miserable emperor.<sup>1</sup> If the things recorded of them be true, they were certainly devilish in their invention of disgusting immoralities. Throughout all this period, however, we must remember that the picture is drawn by a hating artist, who has no sympathy with his subject, but regards his work as a painful duty. That the professors of Buddhism were worse under Kublai and his successors than they had been previously, or than the followers of other religions among whom they lived, is not very probable; and the testimony of other witnesses does not tend to confirm the accusa-

<sup>6</sup> T'ung-chien, &c., Supplement, ch. 23.

<sup>7</sup> Do. do. do. ch. 25.

<sup>8</sup> Do. do. do.

<sup>9</sup> See T'ung-chien, &c., Supplement, chs. 25, 27; also Yuan-chi, &c.

<sup>1</sup> T'ung-chien, &c., Supplement, chs. 27.

tions advanced by the Confucianists. Marco Polo had a strong motive for exposing their wickedness of life, as he was a true son of the church, and saw his co-religionists contending with waning success against the Buddhists. Yet the impression left on the mind of the reader of his book is that the "ydras" or "ydolastres," as he uniformly calls them, were not very bad, or rather that for heathens they were very good. Of the recluses in Kanchow (in Kansuh) he says:—"Car sachiez que les recluses qui tiennent regles des ydoles vivent plus honnestement que les autres. Il se gardent de luxure, mais ne le tiennent pas à grant peché."<sup>2</sup> Marco Polo found Buddhism flourishing in most of the southern cities; yet I do not remember an instance (although there may be such) in which he speaks of it as leading to wickedness of life. "The inhabitants are all idolaters"—or "the inhabitants are idolaters and have paper money"—is a frequent remark about places through which he passed; but nothing is said about the profligacy of the ministers of this religion, or the oppression which they practised on the people.

Shortly after the middle of the 14th century the Yuan dynasty was violently brought to an end; and a native dynasty, the Ming, succeeded. The first emperor, T'ai-tsu, who reigned from 1368 to 1398, under the style Hung-wu, had when a boy been a servant in a monastery, and by his own efforts aided by the secret virtue accumulated by his poor but honest ancestors had raised himself to the throne. After his accession, much of his time was engrossed in the care of repelling the Mongols, who, raging with fury at the loss of their rich possession, were ever trying to regain it by border skirmishes. T'ai-tsu, however, never forgot his humble origin nor his early friends; and all through his life he continued to love the doctrines of Buddha.<sup>3</sup> Accordingly during the first years of this dynasty, matters—so far

as religion was concerned—remained much as they had been. The emperor himself being attached to Buddhism made friends of the most accomplished professors of that religion. On the advice of some of these, officers were appointed with the special duty of attending to spiritual matters. This excited the opposition of the Confucianists, and one of these expiated with his life in 1382 the offence of making an angry and unbecoming resistance.

The usurper whose style is Yung-lo (1403 to 1424) was also disposed to favour Buddhism. He owed much of his success in gaining the throne to the assistance of a monk, named Tao-yen 道衍; and in the second year of his reign he made this man Junior Guardian of the Heir Apparent.<sup>4</sup> He had also a foreign monk to recite prayers, and say masses for the souls of his departed ancestors. This latter became a great favourite with the emperor, who conferred on him a title of which "King of the great precious Law" formed a portion.<sup>5</sup>

Ying-tsung, the style of whose reign was Chêng-t'ung, and afterwards Tien-shun (1436 to 1461), admitted twenty thousand persons to the vows of Buddhism and Taoism. His brother also during the short time that he administered the kingdom for him admitted no less than fifty thousand.<sup>6</sup> This wholesale withdrawal of people from the active business of life was represented to the throne as unwise, at a time when the west of the country was in confusion, and the border forces were insufficient; but the emperor did not heed the remonstrances. In the last year of the century, however, we find that Hsiao-tsung expelled a number of foreign monks from the country.

The beginning of the 16th century still saw Buddhism flourishing, and enjoying imperial protection. Wu-tsung, whose style is Chêng-té (1506 to 1521), created forty thousand monks and Taoists.<sup>7</sup> This ruler was an accom-

<sup>2</sup> See ch. LXL, pp. 167-8 of Panthier's edition. See also chs. CX, CXXX, CXXXI, &c.

<sup>3</sup> See the Imperial Continuation to the T'ung-chien, &c., Vol. 1.

<sup>4</sup> See the Imperial Continuation to the T'ung-chien, &c., Vol. 1, ch. 4.

<sup>5</sup> Do. do. do. do. do.

<sup>6</sup> Do. do. do. do. do. ch. 7.

<sup>7</sup> Do. do. do. do. do. ch. 10.

plished scholar—well versed in the Buddhist writings, and well acquainted not only with the language in which these were originally written, but also with other foreign languages. The enrolment of monks and Taoists was the principal feature in the conduct of heretical emperors which now displeased the literati; and we find in the next reign that when a famine occurred in Honan, among the evils which it was represented should be caused to cease in order to save from trouble, was the creation of monks and Taoists. A few years afterwards (1531) Shi-tsung, whose style is Chia-ching, had the Buddhist temples which were within the palace walls all destroyed. From this down to the extinction of the dynasty (1628), we seldom find Buddhism coming into public notice. The eunuchs, whose power was very great, were generally its protectors; and they erected many monasteries and other religious houses over the country. The incursions of the Tartars, however, and the imbecility of the native rulers, left the authorities little time to think about heresy.

In the latter part of this century Ricci and his brother missionaries came to China, and applied themselves to the conversion of the people with a zeal not inferior to that which the Buddhist missionaries had displayed ages before. Ricci, in common with his brethren, had adopted the costume of a native monk; but finding this inconvenient, he rejected it for that of a Confucianist.<sup>8</sup> He laboured for twenty-eight years, and died at Peking in 1610, "*doctrinæ et virtutis famâ celebrer*," in the words of the inscription on his tomb. But Christianity proclaimed war not only against Buddhists and Taoists, but also against Confucianists; and to these last it was doubly hateful, as foreign and as heretical. The Buddhists, accordingly, may have thought that they had not much to fear in the strife with men whose doctrines and practices frequently resembled good parts of their own.

The conquering dynasty which came into possession of China in the 17th century has generally shown a tendency to discountenance Buddhism among its Chinese subjects, and to foster it among the dependent nations. This conduct has been prompted entirely by political motives, as the Manchoes had themselves a hereditary leaning to Buddhism. In 1642 the prince whose posthumous title is Tai-tsung-wên sent an edict to the Board of Ceremonies about a new sect or society, and in this he refers to Buddhism and Taoism as religions which had existed from ancient times.<sup>9</sup> His successors, however, have been constantly denouncing these two sects; but, as with them precept and example have been generally diametrically opposed, their denunciations have not done much harm or much good. Jên Hwang-ti, better known by the style of his reign, K'ang-hsi, who ruled from 1662 for sixty years, and was one of the most illustrious princes the world has seen, makes the renunciation of heretical doctrines, and the following the perfect path—that is, the doctrines of the early sages—the seventh article in his famous sacred edict. His successor, Yung-chêng, and the mandarin named Fan, who preached sermons from K'ang-hsi's texts, are very vigorous in their denunciations of Buddhists and Taoists. Roman Catholicism also comes in as a heretical system, whose priests, though good in astronomy, were not to be followed in matters of religion. Yet K'ang-hsi was half a Buddhist, and fostered this religion assiduously among the Tibetans and Mongolians. Yung-chêng also cherished it among these peoples; and one of his published edicts instructs a high officer to have temples erected in a certain place, where a succession of Lamas might live in piety and devotion for all time. This was done as an act of gratitude, because the place was represented to him as having within a few years become pleasant and habitable, whereas formerly it had been cold and barren. In the first year of his reign, however, this emperor had

<sup>8</sup> For Ricci, see Remusat's *Nouveaux Mélanges Asiatiques*, Vol. 2, p. 207.

<sup>9</sup> See the 皇清開國方略, ch. 29



abolished by edict the custom of celebrating the emperor's birthday by a Buddhist ceremony; but his expressed reasons are not based on hostility to the religion. He was not worthy of it, and he would not have public business delayed by officers spending their time in the details of the rite, nor would he have the people's money taken from them for nothing.<sup>1</sup> Several years afterwards Yung-chêng gave the Confucianists a severe rating for their habit of constantly villifying Buddhism and Taoism, in order to acquire thereby a philosophic reputation. He indignantly asks whether Mahometans and Roman Catholics, who are also in the habit of abusing these two religions, are to be accounted philosophers for that reason.<sup>2</sup> Chien-lung, who succeeded Yung-chêng, showed his affection for Buddhism in the mild way of visiting monasteries, and presenting them with tablets and donations; though he also takes credit to himself for trying to put down this heresy. Very many of the sacred buildings throughout China owe their restoration to him, and not a few were built during his reign. The Lamas also were in high esteem at this time; and their visits to Peking, and residence there, were greatly encouraged by the Court. "In Peking a Buddhist priest is the great man, and in the provinces a mandarin is the great man," became a proverb.

Spasmodic efforts are still occasionally made by hot-headed mandarins to exterminate the long established but still detested heresy in the parts of the empire under their jurisdictions; and the usual excuses of illicit assemblies and wicked lives are always forthcoming. Under Tao-kwang, about thirty years ago, a Grain Commissioner from Kwangtung expelled all the nuns, and closed all the nunneries in and about

Foochow. One of these houses at Nantai, the Chên-jung-an 眞如菴, afterwards became an office of the British Consulate.

The Tae-ping rebels also did much in certain places, a few years ago, to weaken the popular faith in Buddhism. This was more particularly the case in the province of Chekiang. The monks in some of the monasteries in this province, as in the Ling-yin-ssü, where they were very numerous, had been in the custom of going round among the inhabitants, and levying large contributions of rice and other articles, and in many other ways dealing wickedly with the people, thus making themselves a burden and an oppression. These monks were slaughtered, and the monasteries destroyed, by the hybrid fanatics before whom everything established was to be overturned. The throne has assented to the request of a censor, and prohibited the reconstruction of the Buddhist and Taoist buildings thus destroyed. This prohibition, however, can only be of a temporary nature, for the people will insist on having their village joss-houses restored, and the dispossessed monks who have escaped with their lives will do their best to get reinstated.

Buddhism as we see it now in China has lost much of the life and earnestness which once informed it, and with these it has lost also in great measure its purity and its usefulness. Confucianists still profess to abhor it as much as ever, though with less sincerity than formerly; and it seems difficult to understand what reasons there can be for this undying hatred. The next chapter will accordingly be devoted to the investigation of this enmity, and the causes alleged for the same.

(To be continued.)

<sup>1</sup> Edict of 1st year, 7th moon, 29th day.

<sup>2</sup> Edict of 11th year, 3rd moon, 14th day. Yet Yung-chêng, as other edicts testify, was not disposed to be lenient towards the Buddhist monks, if they committed any offence against the laws.



## THE YANGCHOW RIOT.

BY REV. M. J. KNOWLTON.

After all that has been published respecting the Yangchow riot, the editorials of home journals and the late debate in the House of Lords render it evident that there is still great ignorance of the facts of the case, even among those whose duty it was to better inform themselves.

All the speakers in the debate, and all the editors whose papers I have noticed, appear to take it for granted that the riot arose from the "imprudence" of the missionaries. Now upon this point I beg leave to put on record a few facts that I have learned from the sufferers in that disturbance themselves. I do this entirely of my own motion, not having in any way been induced or requested to do so by the interested parties. It is due not only to them, but to all missionaries in China as well, that the facts of the case should be fully known, and that the blame of that unfortunate affair, which has produced so much interest in England as well as in China, should rest where it belongs. The enemies of missions would be glad if possible to make missionaries and missions odious to the people at home. They are even trying, as for instance in the *Saturday Review*, to make the people believe that the Abyssinian war, and the consequent large income-tax, "must be traced back to a fervent desire on the part of a small knot of sincere, but imprudent people, to improve Abyssinian Christianity." Formerly it was declared to be a most imprudent thing for missionaries to labor in India, but the sequel proved that the imprudence lay in *not Christianizing India*. From present appearances, the declaimers against missions and missionaries have the same lesson to learn over again with reference to China. And is it not surpassing strange that these zealous advocates for the interests of commerce, and as zealous decryers of missions to the Chinese, have nothing to say, no fault to find with the infamous opium trade—an unmitigated curse to China, and which eventually will sap the very vitals of her commerce?

1. In regard to the Yangchow affair, they assume that the missionaries were "imprudent" in going so "far inland"—beyond, it is said, "consular jurisdiction." But what are the facts? They were but 15 miles by water, and 10 miles by land from the open port of Chinkiang, where were a custom house, consular establishments, and a number of foreign residents. Yangchow is in sight from the Chinkiang British Consulate, and may easily be reached from there, on a pony, in an hour and a half. So much for being "far inland," away from consular jurisdiction. If the jurisdiction of a Consul does not extend to foreigners when distant from an open port but 10 miles, then what assurance can foreigners have of protection when they leave an open port

and proceed into the interior for trade, or recreation, or any other purpose, the very shortest distance?

2. The Yangchow missionaries, though so near an open port, had *passports*. According to a special provision in the old treaties, foreigners are allowed with passports to proceed into the interior, without limit as to distance. Is not a foreigner with a passport in his pocket, however far he may be in the interior, under the protection of his Consul, and also of the Chinese officials? Yet Lord Clarendon, in his letter to the directors of the London Missionary Society, declares that "it is impossible for Her Majesty's Government to protect a missionary establishment in places where no consular authority is at hand." And it is very noticeable that, in the whole debate in the House of Lords, no reference is made to the passport system, by virtue of which missionaries, merchants, and scientific men have hitherto traveled in the interior. Is the British Government about to dispense with the passport system?

According to the principles laid down in the treaty with the U. S. recently agreed upon at Washington, citizens of the U. S. A. are to have the same privileges in China that are accorded to Chinese in the U. S. This is equivalent to dispensing with passports, and to allowing citizens of the U. S. to travel, rent or purchase houses and lands, and reside wherever they like in China. But this fine and darling theory of the Burlingame embassy is, however, fatally opposed by the great inequality of conferring upon the Chinese all the advantages of a highly civilized and enlightened state of society, of just laws and an equitable government, while citizens of the U. S. in China must be subjected to all the disadvantages of a very low state of civilization, of antiquated or unjust laws, and a government in its practical workings but little removed from barbarism.

3. Again the Yangchow missionaries, before visiting that city, took the precaution to *consult with some officers* of different nationalities, as to the propriety and practicability of residing there; and they all agreed that they had the right, and that it was undoubtedly feasible for them to do so.

4. Moreover, the missionaries obtained of the *Tao-tai* under whose jurisdiction Yangchow lies, an *official dispatch* to the officers of that city, informing them of the object of the missionaries, and directing them to afford them protection and aid in securing a place of residence. The native officers of all grades, so far as I have heard, all admit the right of foreigners under the treaties to rent houses and reside in the interior. That the Chinese government and the provincial officers do admit this right, is proved by the fact that foreigners do actually possess houses and reside in every province in the empire.

5. By means of the *Tao-tai's* dispatch, the missionaries had no difficulty in obtaining the issue of a *proclamation by the district magistrate of*

Yangchow, allaying any suspicions that might be secretly entertained among the people respecting them, and greatly facilitating the renting of a house.

6. The missionaries have been blamed for going in *so large a party*. But in the first instance only Mr. Taylor and his family went there, remaining about a month, living part of the time in a boat, and the other part in an inn. Finding the people and authorities apparently so friendly disposed, and having obtained a house in a somewhat retired locality, he felt no hesitation in inviting a fellow missionary with his family to come and reside, bringing with him a printing press and materials, &c., for printing; also philosophical, chemical and photographic apparatus, a case of surgical instruments, a musical instrument, books, clothing, &c., &c.—all of which were destroyed or taken away during the riot. The *Saturday Review* makes itself merry over the "indemnity for losses extorted from the Chinese." But this ridicule is sadly out of place. When Mr. Taylor was called upon by the Consul to give a valuation of the losses sustained, he could not at once call to mind all the articles that were lost; and it was afterward found that the estimate given fell several hundred dollars below the actual loss. And up to this time the missionaries have received nothing for injuries suffered. One received a permanent injury to his eye, another a hernia that will incommode him for life. The *Saturday Review* misrepresents them as demanding "indemnity;" but they did not, and the compensation and penalties demanded by Consul Medhurst were most moderate and just. And in regard to the largeness of the party, it should be mentioned that some of the missionaries who happened to be present during the riot were merely making a temporary visit, one or two having arrived on the very day of the riot.

7. It has generally been assumed that the mob was raised by the *preaching of Christianity*, and especially by *declaiming against ancestral worship*. But the facts of the case prove beyond all controversy that the propagation of Christianity, and the assailing of Chinese superstitions, had nothing whatever to do with exciting the disturbance. *The missionaries had not yet commenced preaching at all*. And even if they had, it is not Mr. Taylor's custom, nor that of the more experienced missionaries generally, I believe, when preaching to a wild, heathen audience, to begin with inveighing against ancestral worship and other Chinese superstitions; but rather to begin with certain generally admitted principles. Those who have raised objections to the mode of missionaries' preaching have probably never heard a missionary preach, never perhaps visited a mission chapel or school, and in fact know nothing from personal inspection, or from trustworthy sources, of the operations of missionaries. In the Yangchow case, they had been occupied with obtaining a house, in making repairs, and getting settled, and had

not yet begun missionary operations; much less had they assailed any of the cherished religious opinions or practices of the people. The people knew nothing of Christianity; hence how could they feel opposition to it? Moreover, they were friendly. When the foreigners appeared in the streets, there was of course the usual idle curiosity, but nothing rude. And the missionaries were careful not to excite even that unnecessarily; the ladies did not appear in the streets when they wished to walk, but took a boat and went to a retired place two or three miles distant.

So much for the alleged "imprudence" of the missionaries,—“that small independent body of men,” as the Earl of Shaftesbury said, “who raised this fuss,” while the “great Missionary Societies conduct their proceedings with so much zeal and judgment.” Indeed if “a small body of independent men, acting under no central authority,” act with so much discretion as facts prove they did, what paragons of good judgment, circumspection and prudence must be the missionaries under the direction of “the great Missionary Societies!”

8. *How then was the riot caused?* Precisely in the same way that every riot of which I have heard has been produced—viz., by the instigation of the gentry—i.e., rich, literary men, especially that class who, failing to obtain an appointment to an official position for extorting money, make extortion in a private way their business. This class of men, very numerous in China, invariably have within easy call, a set of ignorant, loafing, athletic bullies, to perform their low, mean business. In the Yangchow case, a number of these gentry held a secret meeting at least 15 days before any disturbance arose, and deliberately formed their *plan* for ejecting the foreigners from the city. This plan was the usual one of posting inflammatory handbills, and circulating “agitating reports,” and thus working upon the ignorance and passions of the populace, until a mob could be excited. Two incidents especially emboldened them to make this attempt—first, the recent withdrawal of the English Consul from Chinkiang, and the appointment of an assistant in his place (Mr. Taylor heard the matter remarked upon in the tea-shops of Yangchow); secondly, the fact, which had also become noised abroad at Yangchow, that the missionaries had just been successfully baffled by the district magistrate of Chinkiang, in their attempts to procure a house in that city. The manner in which this last was done is worthy of note, since it appears to be the one now generally adopted by unfriendly officials to prevent foreigners from obtaining houses in the interior. A foreigner rents a house, the writings are duly made and signed by the proper parties and by the usual “middle-men;” the foreigner is soon surprised (for the gentry have secretly been at work) at receiving from the officer of the place a polite note, informing him that the man who has rented him the house is not its proper owner, the contract is void, and the house must be

given up; in the mean time the owner of the house is informed, secretly, that if he does not get back his house, he will suffer for it. A case quite analogous to this has just occurred, but a few days since, in Kinghwa fu in the Chekiang province. A foreigner rented a small house, the writings were all duly drawn up and signed, and the day fixed when he was to take possession of the house. The gentry went to work, compelled the owner to secretly sell the house to them; and the day before the foreigner was to take possession, a mob was taken to the spot, the house was taken to pieces, and every stick and brick of it was carried away and deposited in a temple! That was an American, and if the U. S. officers in China do not cause those gentry to return that house to its former condition, or else obtain another house for the U. S. citizen in its place, I should like to know of what account the treaty of reciprocity is, that was recently agreed upon with the Chinese Embassy at Washington? And of what account also is the "most highly favoured nation clause" in the old treaty of 1849?—for Frenchmen are allowed to rent and purchase houses and reside throughout the empire. It is true they are Romish priests, and the U. S. citizen mentioned above is a Protestant missionary, very "prudent," of one of "the great Missionary Societies."

The gentry at Yangchow began at once to carry out their plan. At first the anonymous handbills in manuscript were posted, containing absurd charges against the foreigners, and threatening them, and also the landlord and house agents. These not exciting much attention, large placards, a yard long, were printed and posted up throughout the city, stating that "these brigands of the religion of Jesus opened foundling hospitals for the purpose of enticing into them small children, that they might cook and eat them; that they scooped out the eyes, and took out the lungs and livers of the dying who might be within their power." For such monstrous reports they had, in the minds of the people, some apparent foundation; for there had recently been considerable sickness in the foundling hospital of the Romish mission in Yangchow; and many of the children had died. A man having been detected at one of the city gates, in carrying out a child covered up in a basket, to bury it in the Roman Catholic burying ground, so great an excitement was awakened that the district magistrate of Yangchow caused some eighteen of the graves of the little children who had died in the hospital to be opened, and their corpses examined, to ascertain whether they had been mutilated or not. The "taking out of the eyes and lungs and livers" is an old standing charge against Romanist missionaries throughout the empire; and the people and even the literati and officials make no distinction between Romanists and Protestants—everything "foreign" is all the same to them, and equally to be condemned, simply because it is "foreign."

These and such like horrible charges had the desired effect; the people were roused. Nor were the missionaries indifferent and inactive. They petitioned the Prefect to take steps to repress the growing excitement and disturbance; but he treated the matter lightly, and did nothing. Again they petitioned the Prefect, reminding him of the possible result of the excitement, unless it was checked; he promised to take action, but remained inactive. Other placards were posted, of such a vile and indecent character as to be unfit for publication; exaggerated and most absurd rumours were flying in every direction, the whole city was in a ferment. But the officials still did nothing. Had they issued a proclamation when requested, threatening the instigators of the mob, and alleging the absurd fears of the people, there can be no doubt that the riot would have been prevented. Even a placard posted by the missionaries, containing a refutation of the outrageous charges, had a marked effect upon the deluded people. Two or three years since, precisely similar efforts were made to excite a mob against the missionaries at Hangchow; but the officials, when appealed to, at once issued proclamations, which put a stop to the nefarious proceedings of the gentry, and the missionaries remained in peace.

On the 22nd of August, 1868, two foreigners from Chinkiang, one of them a U. S. Consul, paid a visit to Yangchow, passing quietly through the streets, looking at any curiosities they might find, and also called on the missionaries. In the afternoon they returned to Chinkiang. Immediately the report was circulated, that "twenty children were missing," who were "taken away to be cooked and eaten," or for some other equally horrible purpose. Upon this the excitement burst into a flame, the mob was called out, and that same evening it accomplished its fiendish work.

Now in view of all these facts, who can have any doubts as to who were the instigators, and what was the cause of that riot? Where in the whole history of that affair is there any act, any course of procedure of the missionaries, to which the blame can be attached? Is it not perfectly evident that the gentry, entirely without any just cause, excited the populace and raised the mob; and that the officials secretly connived at their proceedings? And yet in the debate in the House of Lords, the whole blame is charged on the missionaries, and no speaker has one word of blame for the Chinese gentry and officials! Against such injustice, every one acquainted with the facts, and who lays any claim to possessing a conscience, should raise his indignant protest. No, no, noble Dukes, Earls, and Lords, revise your speeches; it was *not* the *propagation of Christianity* that caused that riot, but absurd as it may seem, it was the persistent reiterated report that the foreigners "*boiled and*



ate babies!" Why should the disturbances produced by the vile slanders of the Chinese literati be attributed to the preaching of the gospel by Christian missionaries?

The opinion appears to have become widely prevalent, that the *Chinese authorities and people are especially opposed to the propagation of Christianity*. Even Sir Rutherford Alcock, in his dispatches to H. M.'s government (as stated by Lord Clarendon in the debate), has "referred to the riots which have occurred as a proof that not only the authorities and influential persons, but the whole population of China, are adverse to the spread of missionary establishments;" hence, "that it would be very inconsistent with wisdom or prudence to insist upon an article in the new treaty to be negotiated with China, empowering missionaries to purchase lands and reside in the interior." Now from an intimate acquaintance with the Chinese during a period of fifteen years, and from experience of their opposition both near the open ports and far in the interior, I do not hesitate to affirm that Sir Rutherford's inference from the riots is utterly false, not being consonant with facts. The root of the opposition that has led to disturbances is not found in any special repugnance to Christianity, but in *hatred to all foreigners, as such*. At a place 250 miles in the interior, where we have met with much opposition, I took special pains to ascertain the ground of it; and I found that it was not aimed at Christianity, but the current talk of the opposers in private among themselves was, "If missionaries are allowed to come and reside among us, they will no doubt be followed, by and by, by other and perhaps unprincipled foreigners, and especially by merchants with sufficient capital to take the trade out of the hands of our native merchants." This last consideration seemed to weigh most with them. Merchants have often met with opposition, and have often been driven from places in the interior. Missionaries are residing in cities in the interior, and boldly prosecuting their missionary operations, where merchants would not be allowed to stay; and where, in some instances, merchants had previously been driven away. A merchant and his servants had been beaten and robbed by an official and his hectors, at a place not far from Yangchow, previous to the Yangchow riot. At Taiwan, merchants had been as seriously interfered with by the officials as the missionaries; and gunboats were called in more to vindicate the treaty rights of the merchants, than those of missionaries. The same was substantially the case at Yangchow. The disturbance at Swatow recently, in which placards were posted offering \$50 reward for every Eu-

ropean head, and in the putting down of which by force, many lives were lost, had nothing to do with missionaries. Nor had they anything to do with the collision at Amoy, in which the rioters were fired upon by the marines, and a number of Chinese were wounded, and one or two at least killed.

It is high time that the erroneous impression that the Chinese authorities and people were actuated with a hatred towards Christianity, and a spirit of persecution, in the recent riots, should be corrected. Dr. Maxwell of Taiwan, in speaking of the troubles in that locality, very justly remarks (see the CHINESE RECORDER for April, 1869), "I think it is a pity that Christian friends in England or America should look upon the armed interferences on recent occasions, as armed interferences betwixt missionaries and the Chinese people. They are certainly armed interferences between foreigners and Chinese literati and mandarins, but not between missionaries and a people enraged with a spirit of persecution. I protest against any view of the recent proceedings in Formosa which assumes that our conflict, so far as missionaries have been concerned, has been with a persecuting people. It has been with unjust and unrighteous mandarins, and those immediately under their authority." I believe that facts clearly prove that this view is substantially correct, as applied throughout China, wherever disturbances have arisen. The government of China is exceedingly tolerant of all religions—of every shade of religious belief; and the people having no very sharply defined religious views themselves, but ranging in their opinions over the whole field of religious thought, from the most frigid atheism to the lowest fetishism, they are disposed to treat all kinds of religious beliefs with a sort of complaisant indifference. They have no objection to receiving Jesus into their pantheon, nor to worshipping the God of heaven. I have known cases of the heathen, who knew little more than the bare name of Jesus, praying most fervently to Him in times of special calamity. That the opposition of the Chinese, so far as it exists, is aimed at "foreigners," as such, and not at Christianity, nor at trade, is a conclusion that cannot be gainsayed.

I cannot close this paper better than by quoting an extract from Consul Medhurst's dispatch to Sir Rutherford Alcock, August 31st, 1868. (This dispatch was reprinted from the Blue Book in the *Morning Star* for Feb. 18th, 1869.) After having taken the affidavits of the missionaries, and by a most careful investigation on the ground having possessed himself of the facts of the Yangchow riot, Mr. Medhurst gives the following summary of them:—"1. That the attack



was entirely unprovoked. 2. That it was instigated by the literati and gentry generally. 3. That the outrage was distinctly premeditated, and occupied time in being put into execution. 4. That the local authorities took no pains whatever to prevent or put down the excitement, notwithstanding that they were warned of the possible result, and were repeatedly and courteously appealed to for protection. 5. That when the rage of the mob had been permitted to take its course, and after protection had been tardily accorded, they actually threatened the victims, to leave them to their fate, unless they recorded it as their opinion that the attack partook of the nature of a simple disturbance, punishable as far as the actors in it were concerned, with the cangue. And, 6. That since the affair took place, the authorities have done nothing towards expressing their disapprobation of the conduct of the ringleaders."

The mode in which the affair was settled was, under all the circumstances, the very best that could have been devised. Had it been sustained by the British government, it would have done more towards the opening of the interior to foreign residents, and preventing like infringements of the treaties, than a dozen such embassies as that of Burlingame, or a hundred adjustments by mere diplomacy at Peking, or by reference to the home governments of treaty powers. Indeed, justice cannot be obtained by diplomacy. The treaties are as worthless as blank paper unless backed by "force." But the Earl of Clarendon appears to be in mortal fear lest a Consul, who calls in force to compel a provincial Chinese officer to observe the treaty stipulations, will necessarily involve H. M.'s government in a war with China. But this by no means necessarily follows. Lord Clarendon and his peers should by this time have learned enough of China, to know that it is "a mountain of sand;" war in one part does not necessarily affect any other part. The fighting, and the repulse and subsequent victory of the allies at Tientsin, in 1858 and 1859, did not raise a ripple of excitement at the other ports. Chusan Island, which is under the jurisdiction of Ningpo fu, was taken complete temporary possession of; yet all remained perfectly quiet at Ningpo, natives and foreigners continuing at their business as usual. A Consul may call in the aid of a gunboat or man of war, and whip a pig-headed refractory provincial mandarin into the line of his duty in observing the stipulations of the treaty, as at Taiwan fu and Swatow, without in the least disturbing the peaceful relations of China with his own government; he has but made those relations more firm, friendly

and peaceful. Indeed, this course is often a necessity. Cases have occurred calling loudly for redress, the matter was referred to Peking, the central government in substance says, "We are certainly very sorry that this breach of the treaty has occurred, but we have not the power always to control those provincial officers, moreover the people are joined with them in this case, which renders it doubly difficult. Suppose we compromise the matter this time; we will reprimand the officer, and give strict orders forbidding the like to occur again." The minister pities the weakness of the central government, listens to its sophistry, gives the matter the go by, snubs his Consul, and lays the foundation for fresh outrages. Who does not see that when the central government pleads its inability to control the provincial authorities and "people," the *only way to obtain redress* is for the Consul to be allowed to call to his aid sufficient *force* to enable him to bring the contumacious provincial officer and his band of gentry to terms? This would no more be war between Great Britain and China, than the boxing match of Heenan and Sayers was war between England and the United States. But according to the latest decision of the British government, I believe, matters that cannot be settled at Peking are to be referred home; but this will simply be placing the case in the "circumlocution office," whose business it is "to not do a thing." The Chinese also are adepts at diplomacy, and can diplomatize till doomsday, with no good result.

NINGPO, May 22nd, 1869.

## THE OLD ROMAN CATHOLIC CEMETERY AT PEKING.

BY REV. J. EDKINS.

Among the many spots worthy of a visit in Peking are the three Catholic cemeteries, all outside of the west wall. These are the Portuguese cemetery, as it is often called, outside of the Ping tse men; the French cemetery four miles further to the North-west; and another for native priests and converts outside of the Si pien men. Of the three, the most interesting is the first; for though in the French cemetery are buried Amyot, Gaubil, and many well known French missionaries of the last century, they are not equal in fame to Ricci, Schaal and Verbiest, who at an earlier date laid the foundations of Roman Catholic prosperity in China.

In summer the entrance court is made attractive by the vines trailed over poles in the native manner, so as to form a broad spreading shade. Passing through these, the cemetery itself comes into view. At the south end

there is a mausoleum on the right hand to Ignatius Loyola, and on the left to Saint Joseph, the patron of China. These are very imposing structures with Latin inscriptions. The path conducts the visitor between them, through long rows of tombs regularly arranged in four rows from north to south, to the end of the cemetery, where there is a marble raised terrace. On the east is the tomb of Ricci, and on the west that of Schaal. It was the emperor Wan-li who in 1610 gave this land for the burial of Matteo Ricci, who died in that year, after 32 years residence in China. Before that time it had been the custom to transport the bodies of deceased missionaries from the provinces to Canton. The companion of Ricci, Pantoya, petitioned the emperor to grant a burial ground for the deceased, and the bestowment of a Buddhist temple for this purpose was the result.

The tomb of Ricci is at the head of two rows of tombs on the east side. Among those near him are Rho, Lombard, and Verbiest. After Ricci's death, the opinions he had advocated on the worship of ancestors and of Confucius were strongly opposed by Lombard, who after much study and inquiry came to the conclusion that all the Chinese worship, whether of Heaven, of ancestors, or of Confucius, ought to be forbidden to converts. The permission to retain these rites had been accorded to them by Ricci and his companions during the first three decades of the missions, and there had been a flow of prosperity. The number of neophytes of high and low rank had become very considerable, and doubtless this liberality of opinion which characterized the early Jesuits had powerfully aided in facilitating conversion. The symbols of Buddhist idolatry are found here, before the tombs of Ricci and others, and on the terrace. The incense urns, candlesticks and flower jars, cut in marble, and arranged in the order followed in all Buddhist temples, shew how great a willingness there was at the time of the death of Ricci to avoid opposition to idolatrous customs. This was a consistent development of the practice in regard to the use of images of the Latin church at home. Lombard, the successor of Ricci as superior of the missions, introduced a new set of opinions, which after many years of bitter controversy were confirmed by the Pope, and made binding throughout China. But these Buddhist symbols have never been removed, and no priest has ever ventured to deny that the old missionaries should be worshipped with incense and prayers. The prohibition from the Vatican only extended to the honouring of ancestors and the sages in this way. The taxity of the first Jesuits, through recommended by worldly prudence, was resolutely checked, and Roman Christianity undertook to extend her reign in China in a way as nearly as possible like that she has pursued in Europe. As a consequence, since that time she has made few distinguished converts from among the literati. Sü Kwang-c'hi and others were not followed by men so cele-

brated neophytes of brilliant minds from the scholars' class ceased to join the Catholic community. It was in after years made a criminal charge against Christianity that it interfered with honour to parents. The emperor Tung-cheng spoke in this way to the missionaries, and it was made a ground for persecution. The system of opposition to Confucianism, and the rejection of the old classical term for God which had been greatly favoured by the early Jesuits, have had much to do in modifying the subsequent history of the missions. The converts have become more and more foreign in their views, and in these times have come to look for protection and for every privilege very much to foreign aid.

The following account of the funeral of Verbiest illustrates the manner in which the obsequies of the missionaries are conducted. It took place March 11th, 1693. "The mandarins sent by the emperor to honour the illustrious deceased arrived at 7 A. M., and at that hour we proceeded to the apartment where the body lay in its coffin. The Chinese coffins are large, and of wood three or four inches thick, varnished and gilt on the outside, but closed with extraordinary care to prevent air from entering. The coffin was taken to the street, and placed on a bier within a sort of richly covered dome, supported by four columns. The columns were wrapped in white silk, that being the Chinese mourning colour. Festoons of many coloured silk hung from one column to the other, with a very pretty effect. The bier was attached to two poles, a foot thick and long in proportion and was borne by six or eight men. The Father superior, and the other Jesuits present, knelt before the coffin in the street. We made three profound inclinations down to the ground, while the Christians present were bathed in tears.

"In front was a tableau 26 feet high and four wide, ornamented with festoons of silk. At the bottom was a red piece of taffety inscribed with the name of the missionary, Nan hwal jen, and his dignities, in gold characters. Before and behind were bands of musicians and of standard bearers. Then came the cross, in a large niche, ornamented with columns and various silk ornaments. Several Christians followed, some with flags and others with wax tapers in their hands.

"Then came an image of the Virgin Mary and the child Jesus holding a globe in his hand. A picture of the guardian angel followed, with more flags and tapers, and then a portrait of the father Verbiest, habited as an official, with all the honours conferred on him by the emperor.

"We followed immediately after in white mourning, according to the custom of the country; and at intervals we expressed our deep grief by loud weeping, in the manner of the people.

"The body came next, accompanied by the officers named by the emperor to do honour to the memory of this celebrated missionary. They were on horse-back. Among them were

the emperor's son-in-law and chief captain of the guards. The procession was closed by a party of fifty horsemen."

The graves are made seven feet long and five feet wide, with a depth of six feet. They are paved, and built up with brick all round, and the coffin is placed in the centre upon two low walls of bricks a foot high. The graves are covered with a brick construction in vault shape and surmounted by a cross. The tombs have consequently a semi-cylindrical appearance—the ends of the cylinder facing south and north. A few feet in front of the tombs are placed upright marble slabs, inscribed with the name, date of arrival in China, date of decease, and age of the missionary.

The evidence to be gathered from the tombs in regard to the longevity of the missionaries is favourable, and shews the climate of Peking to be well suited to European constitutions. A few have lived forty years in China, a considerable number twenty-five, and a very large proportion sixteen. From a cursory view of these monuments, it may be concluded that a missionary may hope to live 25 years in this country.

The chapel has disappeared, but there is an old arbour for meditation at the north end of the cemetery. Schaal's tomb is on the west side. He was in disgrace when he died, but the emperor Kang-hi, becoming aware that he had been a faithful servant of his dynasty, caused a handsome monument to be erected over his remains on the west side of the cemetery, where he heads a double row of tombs, as does Ricci on the east.

PEKING, June, 1869.

### A MISSIONARY CONFERENCE IN PEKING.

The North China Mission of the American Board of Commissioners for Foreign Missions has just closed its Annual Meeting in this city. Important questions have been under discussion, and "liberal things" devised for the work in the province of Pechelee. It has been decided to establish several new stations in the interior, as well as to re-enforce two of the old stations. The recent arrival of two missionaries, and the anticipated arrival of four more new men next fall, will assist in carrying out these plans.

On Tuesday, the 4th instant, a public conference was had at the residence of Rev. C. Goodrich, all Protestant missionaries in the city, and others interested, having been invited to attend. Sixteen gentlemen were present, and about an equal number of ladies. Dr. S. W. Williams, Secretary of the American Legation, was called to the chair, and read the following topics, previously announced for consideration, viz.:

"(1). What are the best means of raising up an efficient native agency?"

"(2). How can the women of China be brought under the influence of the gospel?"

The chairman, in his introductory remarks, thought it well to consider the position of the capital with reference to the general work in China. God is overruling events for the accomplishment of His own gracious purposes. Whatever may be the designs of politicians, the embassy which not long since left Peking to represent China at the seat of governments in the West is among the plans of Providence to bring this nation to the knowledge of the truth. When the speaker arrived in China, thirty-six years ago, there were only two missionaries in the land—now there are more than two hundred. There is one source of encouragement—the institutions of China are permanent, and if the spirit of the gospel is once infused into them there will be true success.

Mr. Stanley recognized the great necessity for native help in preaching the gospel. It had been resolved upon by the mission which he represented to give considerable attention to raising up an unpaid lay agency.

Mr. Wheeler gave an account of the history and character of several native preachers in connection with the American Methodist Episcopal Mission in Foochow, to illustrate certain methods to be pursued and difficulties to be overcome in training men for the ministry.

Mr. Morrison stated that his mission in Ningpo had been fortunate in the character of the native agency raised up there. The teaching of English in their schools had long since been abandoned. It had been the practice to place young native assistants in charge of day schools—this method giving an excellent opportunity to test their character and efficiency. It was a rule to always have every native helper under a course of instruction.

Mr. Schereschewsky said that when the emperor Julian wished to oppose the Christians at a vital point, he succeeded by shutting them out of the schools. He thought we should imitate the Romish system of propagation, so far as to thoroughly educate the native ministry. The Romish missionaries in Peking speak the Chinese language very indifferently; their work consists principally in visiting stations, administering the rite of baptism, and celebrating mass in Latin. They largely depend on the native assistant, and are able to do so because he is educated. He thought we should at once move in the direction of establishing a college.

Mr. Goodrich believed in education, but also thought young converts, although defi-



cient in this respect, should be sent out to preach the gospel. He believed there could be no better work for one man in his mission than to give all his time to teaching a school.

The Chairman had seen a good deal of teaching in English and Chinese, and thought it not profitable to teach English, or any other foreign tongue. The tendency was to denationalize the pupil. The failure of the Morrison Education Society was cited as a case in point. The knowledge gained, however, would not have been ours if the experiment had not been made. He thought missionaries were too apt to regard native preachers in the light of helpers; it should be remembered that we are *their* helpers. Hamper native agency as little as possible; encourage an independent, vigorous growth.

The second topic having been brought forward, Mr. Chapin said that special difficulties in the way of reaching women existed in all heathen lands. Although these difficulties might not be so formidable in China as in some other lands, still they were very great. Much could be done by female boarding schools; but the great work consists in the missionary's wife, or the married missionary lady, visiting women at their homes. Female Bible readers and teachers are important helps. A Christian man who has his roots in the sterile soil of a heathen home will have great difficulty in maintaining spiritual life.

Mr. Goodrich felt that missionary women engaged in visiting pagan families will meet with rudeness, opposition and discouragements. They should live near the Master—draw their strength, hope and joy in the work from a divine source.

Mr. Morrison thought undue importance had been given to female agency. A church at Ningpo, in which were forty women, had been raised up mainly through the labors of a young man. We must not despise the day of small things. Teaching a single woman to read may produce important results. We ought to respect the customs and prejudices of the people so far as to send out as Bible readers only elderly women; or, if young women are employed, never permit them to go unattended.

Messrs. Stanley and Chapin insisted on the importance of urging Christian men in our societies to bring their families to the house of God. Mr. S. had made it a practice to visit and pray with each family, in every case where the head had been received into the church.

The Chairman, in summing up the results of the Conference, said it appeared that every kind of labor spoken of had been re-

warded with results. Both by schools and by visiting from house to house difficulties are removed, and that confidence established which is the foundation of all Christian society.

After prayer, and a vote of thanks to Dr. Williams, the meeting was dissolved, each one feeling profited by the thoughts and experiences of others.

L. N. W

Peking, May 5th, 1869.

## EIGHT YEARS IN NORTH CHINA.

Protestant missions were commenced at Tientsin in November, 1860, a short time after the battle of Takoo. More than eight years have now elapsed since that period, and it is gratifying to note the progress which has been made.

Four important cities in the province of Chihli—viz., Tientsin, Tungehan, Peking, and Kalgan, have been occupied by foreign missionaries. Eight different societies have entered the field, and the number of laborers has gradually increased until the present time. There are now twenty-one ordained, and three unordained foreign missionaries—two of the latter class being missionary physicians, and one the superintendent of a press, now establishing in Peking. The number of missionary ladies, some of whom are unmarried, is somewhat greater than this. Such is the working force of the missions. They have secured for themselves houses, preaching places, school rooms, hospitals, and commenced their various kinds of labor.

Schools have been established in each of the above named cities, numbering in all fourteen. None of these schools are large. The greatest number of pupils contained in any one of them is not more than sixteen.

A hospital has been in successful operation in the city of Peking for a period of seven years, and has become very widely and favorably known in the surrounding country. Some efforts in the same line of things are now making at Tientsin.

The translation of the New Testament into Mandarin colloquial, now going forward at Peking, will be completed within a few months. The book of Genesis has also been printed in the same style. The Psalms, the Peep of Day, Pilgrim's Progress in both parts, Scripture History, the Prayer Book, Hymn Books, Catechisms, and a selection of Scripture texts, have been prepared and printed in Peking. Besides these, several tracts have been made, both at Tientsin and at Peking.

Twenty chapels or more have been opened for the preaching of the word. Some of them are located in country towns, remote from the station of the foreign missionary. In these chapels, and by a very extensive distribution of Christian books, the good seed of the kingdom has been widely sown. Long journeys



have been undertaken through this and the neighboring provinces, both by missionaries and by the Agents of the English and Scotch Bible Societies, to distribute the Word of God.

Besides those general results of missionary labor which it is not easy to estimate, we may place the number of communicants in all the churches, including those at out-stations, at not far from 826. The two largest churches, numbering nearly one hundred members each, are those of the Methodist Mission in Shanghai and the London Mission in Peking.

The influence of the lamented Mr. Burns, will long be felt here by the native Christians. It is gratifying to know that several Chinese have been baptized in Nienchuang, as a result of his labors in that place, and that the work there is to be taken up by the Irish Presbyterian Church, which has already appointed two missionaries to enter that field.

In Shantung four societies have entered the field. There are now four missionaries at T'eng-chau foo, and four at Yientai, including the Agent of the Scotch National Bible Society. Labors put forth in the eastern section of that province have been very successful. The number of converts is not far from 180 persons.

We are not disposed to overestimate the Christian character and attainments of these recent converts. They have received the seal of baptism, and conform, so far as we know, to the outward usages of the Christian faith. Let us hope that some among them will prove to have been truly born of God, and become pillars in the church of Christ in these Northern provinces of China.

H. B.

April 9, 1869.

## CORRESPONDENCE.

### MISSIONARIES AND THEIR CONSULS.

TO THE EDITOR OF THE CHINESE RECORDER:—

In your June number, "H. G." has introduced a most important subject. In the same spirit which prompted his extremely temperate letter, may I suggest the following queries for his consideration?

1. Was the Apostle Paul *wrong* in sending to inform the proper authorities of the plot against his life?

2. If an *actual* attack were made upon a missionary—the lives of others in his charge being in danger also—would he be wrong in following Paul's example?

3. Are not Consuls *the proper authorities* to inform in such cases?

4. Would a missionary be right in *refusing* to give full particulars of any riot which had taken place, if called upon to do so by *the proper authorities*?

5. If, without information from the missionary, the whole foreign community were

aware that a flagrant outrage had been committed, could a missionary, or a committee of missionaries, *prevent* consular interference?

AN ENQUIRER.

P. S. I might here add another query, although not intended for "H. G.'s" special benefit, viz.—

6. Should it not be rendered illegal, for noble Lords, Dukes or Earls to attempt to speak or legislate upon subjects about which they are profoundly ignorant, without first at least *reading* the parliamentary Blue Books printed for their special information?

Even a cursory glance at the sworn statement of facts, which forms a part of the parliamentary Blue Book, on the Yangchow riot, would have nipped many of the most plausible speeches against missionaries in the bud, and robbed some of the home papers of that which has lately formed their chief stock in trade.

## HISTORICAL TREASURES IN WESTERN CHINA.

DEAR SIR:—

As the time is fast approaching when foreigners not only may but will traverse China throughout its length and breadth, it is of importance that you should bring before your readers such articles as may direct the attention of travelers to the vast amount of historical treasure hidden in the libraries, monasteries and convents of the West. Chapter 89 of Marco Polo's work speaks of the present province of Yunnan 雲南 as Karaian, Karayan (Carene), by which name it is still known to the Mahomedans of Central Asia. These Karayans are said to be identical with the Carenes scattered throughout Burmah, and the Miao-tz of Western China. The subjugation of Yunnan by the Mongols may have forced many Carenes into Burmah, where they remained a wandering tribe until visited by the Gospel.

Among those who remained in Yunnan, Mahomedanism appears to have made rapid progress, and it is not improbable that the present princes of that province are descendants of the ancient Carenes, which makes the history of the province doubly interesting to ethnographers.

If you could get an English version of M. Polo's Works, you would do well to reprint it in your Recorder, and to solicit information on the history and language of the races of Yunnan and its neighborhood. Much information on this subject may be found in Ritter's Geography of Asia.

W. LOSCHIED.

## The Chinese Recorder AND MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, AUGUST, 1869.

### BIRTHS.

At Tientsin, April 25th, a son to Rev. B. B. TURNOCK, M. A., of the English Methodist New Connexion Mission.

At Amoy, June 6th, a daughter to Rev. WM. MO GREGOR, of the English Presbyterian Mission.

At Foochow, July 21st, a son to Rev. S. L. BALDWIN, of the American Methodist Episcopal Mission.

At Swatow, July 25th, a son to WILLIAM GAULD, M. D., of the English Presbyterian Mission.

### DEATH.

At Peking, June 29th, JESSIE ISEPHINE, daughter of Rev. L. N. and Mrs. M. E. WHEELER, of the American Methodist Episcopal Mission, aged ten months.

The July number was sent

To Amoy and Swatow, per Steamer *Azof*, July 2nd.

To Hongkong and Canton, per Steamer *Douglas*, July 4th.

To all ports north of Foochow, per *Stmr. Negapatam*, July 7th.

To England, with the June number, per Mail of July 8th from Hongkong.

To America, per P. M. Steamer of July 19th from Shanghai.

### THE CHINESE CHURCH NEWS-PAPER.

This paper, edited by Rev. Y. J. Allen, is nearing the close of its first volume. In the aggregate, about 35,000 copies have been disposed of. It has circulated more or less generally at all the ports, except Newchwang; and has met such a hearty reception as a religious organ of communication for the native churches, that there can be no doubt as to the entire success of the second volume, which will commence Sept. 1st.

Upwards of *forty* correspondents have contributed to its columns during the first year, and its range of subjects

has been very wide—e. g., Scripture history, with about 50 illustrations, doctrine, exegesis, experimental religion, Christian character and conduct, preaching, biography, &c., &c., besides numerous letters relating to missionary work, and intelligence from the churches in other parts of the world. The miscellaneous subjects embrace natural history, philosophy and phenomena, chemistry, theoretical and applied, geography and products of several countries, together with about 50 illustrations—among them the Rail Road Car, the Telegraph, Fire Engines and Eclipses, &c.—all of which have been accompanied with important explanations and some details. The principles of Life Insurance have been explained. Statistics of various nations, showing population, wealth, commerce, products, improvements, discoveries and new applications of science, &c., have formed no inconsiderable item in the contents of the first volume—besides numerous unclassified subjects of great interest.

The editor has spared no pains to make it instructive and interesting, so that it has been welcomed by many Chinese beyond the membership of the Christian church.

The price for the new volume has been reduced one half, and is now 50 cents for 50 numbers.

We earnestly recommend the missionaries at the various ports to secure as extensive a circulation as possible of this paper among their native church members and others. The editor should be informed at once of the number desired at the various places, so that he may know the size of the edition required for the new volume. All correspondence relating to this matter should be addressed to Rev. Y. J. Allen, in care of Messrs. J. Thorne & Co., Shanghai.

## SCHOOLS IN KWANGTUNG PROVINCE.

Report for the Year 1867, of the Chinese Vernacular Schools, established in the Sinon, Kuishen, Tungkon and Fayen Districts of the Qwangtung Province. Superintended by the Rev. A. Hanspach, of the Berlin Missionary Society, China.

Two central schools have been established at Canton—one for boys, under the superintendence of Rev. F. Hubrig, which began with 80 pupils; and one for girls, under the care of Mrs. Hanspach, which commenced with 10 pupils. The boys are instructed in religion, history, geography, arithmetic, singing, Chinese classics, Chinese essays, writing and reading Chinese with Chinese and Roman characters. Five or six of them have been taught to play the harmonium and the violin. One, who has been under instruction for ten years, has been sent to the Mission College at Berlin to be educated for missionary service.

The girls are instructed in religion, reading, writing, singing, arithmetic and needle-work. It is intended, after two or three years' training, to return them to their homes.

One feature of these schools is the use of looms. It is designed that poor boys shall at first study one or two years without interruption, and then be instructed in the use of the loom, and work at it until they have earned enough to buy themselves a loom.

Six medical students were connected with the Central School—two of whom had to be dismissed for insubordination. Dr. Wong gave them instruction, and Mr. Hanspach read with them, and explained to them, the works of Dr. Hobson. One of these students has opened a hospital at Fui-chu, giving medicines gratis to the poor, and supporting himself by his practice. Another also supports himself, and pays Dr. Kerr the cost price of the medicines supplied to him. During the year, 44 vernacular schools were opened in Sin-on, 54 in Tung-kon, 28 in Kui-shen and 12 in Fa-yen—altogether 138 schools, with 1,633 pupils. The pupils in these schools have read a collection of hymns printed at the London Mission press; and have been further instructed by the use of Bible Pictures, &c. The expenses were:—Salaries to day school teachers, \$1,220; prizes to scholars, \$140; expenses of 13 boarders in the Central School, with salary for two teachers, \$1,215.

Mr. and Mrs. Hanspach met with many trials in visiting the vernacular schools in the country districts, the boats in which they took passage being twice attacked by robbers, who carried off all they could lay hands on, leaving Mrs. H. a blanket, however, at the earnest request of her husband.

Six of the pupils in the Central Schools, and 20 at the country stations, were admitted to baptism during the year.

The schools are supported mainly by members of the mercantile community in Hong-kong and Canton.

## EDITORIAL ITEMS.

—We have received a pamphlet entitled "A Reply to the charges brought against Protestant Missions in China. In a Letter addressed to the 'Times.' By the Rev. Carstairs Douglas, M. A., Amoy, China." Also, "The Sixth Annual Report of the Peking Hospital, in connexion with the London Missionary Society, under the care of John Dudgeon, M. D., C. M. For the year 1868." Also, "The Medical Mission Work in Formosa. Report 1867-8. By J. L. Maxwell, M. D., Edin." We have been prevented from preparing notices of these pamphlets for the present number, but hope to make some mention of them in our next.

—The statistics of Protestant Missions in China published in the present number are as accurate as we have been able to make them, after taking every precaution we could devise to that end. We trust that they will be found generally satisfactory. We shall not draw any "lessons" from them at present, but leave our readers to draw their own inferences from them, and to print them in the RECORDER, if they choose.

## MISSIONARY INTELLIGENCE.

TIENTSIN.—Rev. W. N. Hall writes:—Our brethren of the A. B. C. F. M. are adopting active measures for effecting interior settlements. Rev. Messrs. Stanley and Goodrich have spent several weeks, since their annual meeting in Peking, in visiting eligible cities, with a view to their early occupancy. Mr. Stanley and Dr. Treat are now absent on a similar expedition.

Messrs. Lees and Williamson are vigorously prosecuting their Hospital project, and are experiencing marked success.

The Methodist Mission has received six accessions to the Church during the month of May. Mr. and Mrs. Hodge, of this mission, have been absent for two months on a second visit to our Lailing stations. Mr. H. reports that the interest in that district is extending. He has baptized a number of persons, of whom he expresses himself very